1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

732 an impediment in his speech. They have white teeth, almost all of which they generally carry to the grave quite sound. Paraguay sometimes [136] produces dwarf horses, but never a dwarf Abipon, or any other Indian. Certain it is, that out of so many thousands of Indians, I never saw an individual of that description. Almost 142 all the Abipones are so tall, that they might be enlisted amongst the Austrian musketeers.

The Abipones, as I told you before, are destitute of beard, and have perfectly smooth chins like all the other Indians, both of whose parents are Americans. If you see an Indian with a little beard, you may conclude, without hesitation, that one of his parents, or at any rate his grandfather, must have been of European extraction. I do not deny that a kind of down grows on the chins of the Americans, just as in sandy sterile fields, a straggling ear of corn is seen here and there; but even this they pull up by the roots whenever it grows. The office of [305] barber is performed by an old woman, who sits 302 on the ground by the fire, takes the head of the Abipon into her lap, sprinkles and rubs his face plentifully with hot ashes, which serve instead of soap, and then, with a pair of elastic horn tweezers, carefully plucks up all the hairs; which operation the savages declare to be devoid of pain, and that I might give the more credit to his

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

words, one of them, applying a forceps to my chin, wanted to give me palpable demonstration of the truth. It was with difficulty that I extricated myself from the hands of the unlucky shaver, choosing rather to believe than groan.

The Abipones bear the pain inflicted by the old woman with the forceps, without complaining, that their faces may be smooth and clear; for they cannot endure them to be rough and hairy. For this reason, neither sex will suffer the hairs, with which our eyes are naturally fortified, but have their eye-brows and eye-lashes continually plucked up. This nakedness of the eyes, though it disfigures the handsomest face in a high degree, they deem indispensable to beauty. They ridicule and despise the Europeans for the thick brows which overshadow their eyes, and call them brothers to the ostriches, who have very thick eye-brows. They imagine that the sight of the eye is deadened, and shaded by the adjacent hairs. Whenever they go out to seek honey, and return empty-handed, their constant excuse is, that their eye-brows and eye-lashes have grown, and prevented them from seeing the bees which conduct them to the hives. From the beard, let us proceed to the hair of the head.

All the Abipones have thick, raven-black

1:Dobrizhoffer M-8 (ca. 1780) 1822
514 Abipon 214

GUARANI SAY
Mbaya SKII

A All the Abipones have thick raven-black
● 302 locks; a child born with red or flaxen hair
[142 826] would be looked upon as a monster amongst them. The manner of dressing the hair differs in different nations, times, and conditions. The Abipones, previously to their entering colonies, shaved their hair like monks, leaving nothing
M [309] but a circle of hair round the head. But the women of the Mbaya nation, after shaving the rest of their heads, leave some hairs untouched, to grow like the crest of a helmet, from the forehead to the crown. As the savages have
M [413] neither razors nor scissars, they use a shell
M. sharpened against a stone, or the jaws of the [237] fish palometa, for the purpose of shaving. Most of the Abipones in our colonies let their hair grow long, and twist it into a rope like European soldiers. The same fashion was adopted by the women, but with this difference, that they tie the braid of hair with a little piece of white cotton, as our countrymen do with black.
A [765] At church, and in mournings for the dead, they scatter their hair about their shoulders.
Gu 302 The Guarany Indians, on the contrary, whilst
Gu they live in the woods, without the knowledge [177] of religion, let their hair hang down their backs: now that they have embraced Christianity, and entered various colonies, they crop it like priests. But the women of the Guarany towns wear their hair long, platted, and bound with a

1;Dobrizhoffer M[illegible]ca. 1760) 1822
514 Abipon 514
GUARANI 574

piece of white cotton, both in and out of doors, but dishevelled and flowing when they attend divine service. The Spanish peasantry also approach the door of the church with their hair tied in the military fashion, but loosen it on entering. Indeed, all the Americans are persuaded that this is a mark of reverence due to the sacred edifice.

As soon as they wake in the morning, the Abiponian women, sitting on the ground, dress, twist, and tie their husbands' hair. A bundle of boar's bristles, or of hairs out of a tamandua's tail, serves them for a comb. You very seldom see an Indian with natural, never with artificial curling hair. They do not grow grey till very late, and then not unless they are decrepid; very few of them get bald. It is worth while to mention a ridiculous custom of the Abipones, Mocobios, Tobas, &c. all of whom, without distinction of age or sex, pluck up the hair from the forehead to the crown of the head, so that the fore part of the head is bald almost for the space of two inches: this baldness they call *nalemta*, and account a religious mark of their nation. New-born infants have the hair of the fore part of their head cut off by a male or female juggler, these knaves performing the offices both of physicians and priests amongst them. This custom seems to me to have

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514
GUARANI 514

A 302 852 [171] been derived from the Peruvian Indians, who used to cut their children's first hair, at two years of age, with a sharp stone for want of a knife. The ceremony was performed by the A [553] relations, one after another, according to the degrees of consanguinity; and at the same time a name was given to the infant.

A 589 765 It is also a custom, amongst the Abipones, to shave the heads of widows, not without much lamentation on the part of the women, and drinking on that of the men; and to cover them with a grey and black hood, made of the threads of the caraquatà, which it is reckoned a crime for her to take off till she marries again. A widower has his hair cropped with many ceremonies, and his head covered with a little net-shaped hat, which is not taken off till the hair grows again. All the men cut off their hair to mourn for the death of a Cacique. Amongst G4 [68] the Christian Guaranies, it is thought a most shameful and ignominious punishment, when any disreputable woman has her hair cut off. I have described the person which liberal nature has bestowed upon the Abipones; it now remains for me to show by what means they disfigure it.

1:Debrizhoffer M-S (ca. 1760) 1822
514 Abipon 514
PARAGUAY SK1
BRAZILIAN INDIANS
SL4

P
171
177
301

by a long band, and hung down to the breast. The Paraguayrians, who had at first imitated the Peruvians, in course of ages invented still more ridiculous ear-rings, none of which a European could behold without laughter.

A
302
304

As the Abipones deprive their eyes of brows and lashes, pierce their lips and ears, prick their faces with thorns and mark them with figures, pluck the down from their chins, and pull up a quantity of hair from the fore part of their heads, I always greatly wondered at their preserving the nose untouched and unhurt, the cartilage of which the Africans, Peruvians, and Mexicans formerly perforated, sometimes inserting a string of beads into the hole. According to Father Joseph Acosta, book VII. chap. 17, Tikorik, king of the Mexicans, wore a fine emerald suspended from his nostrils. The Brazilians from their earliest age perforate not the lower lip alone but also other parts of the face, inserting very long pebbles into the fissures; a frightful spectacle, as the Jesuit Maffei affirms in the second book of his History of the Indies. You would call the faces of the Brazilians tesselated work or mosaic. But the Parthians delighted still more in deforming themselves; for, according to Tertullian, Lib. I., cap. 10. De Cultu Fœmin. they pierced almost every part of their bodies for the admission of pebbles or

B
304

000

1:Dobrizhoffer M-5 (ca. 1766) 1822
514 Abipon 514

riers, but after having well rubbed and softened them with their hands, they sew them with a very thin thread, with so much skill, that the seams escape the quickest eye, and the whole cloak looks like one skin. For needles they use very small thorns, with which they pierce the otters' skins, as shoemakers do leather with an awl, so that the slender thread of the caraquatà can be passed through it. This cloak is commonly used both by men and women, when the air is cold; but the old people of both sexes will not part with a hair of these otters' skins, even in the hottest weather. Some of the poorer sort appear clothed in the skins of stags, does, and tigers. All the Americans, who are not entirely devoid of modesty, cover themselves with skins to keep out the cold. Others substitute, or wear in addition, the many coloured feathers of birds, sewed together with singular art; but this is more for the sake of adorning than of covering the body. The savages who inhabit the mountains, generally make threads of the caraquatà, or of the bark of the tree pinô, with which they weave a kind of cloth to serve in part for a covering. The Abiponian widows, whilst they mourn for their husbands, cover their shorn heads and their shoulders with this same kind of cloth. When

1:Dobrizhoffer M-S (ca. 1760) 1822
814 Abipon 814

making use of a paraphrase. But if the name of the defunct be derived from an appellative noun, the word is abolished by proclamation, and a new one substituted. It is the prerogative of the old women to invent these new names, which are quickly divulgated amongst the widely-scattered hordes of the Abipones, and are so firmly imprinted on their minds, that no one individual is ever heard to utter a proscribed word.

All the friends and relations of the deceased change the names they formerly bore. In the colony of the Rosary, the wife of the chief Cacique dying of the small-pox, her husband changed his name of Revachigi to that of Oahari. His mother and brother and captive, as well as all the brothers of the deceased, had new names given them with various ceremonies. The old mother of the Cacique was extremely fond of a lank, scraggy dog, unworthy of the very air it breathed. When this change of names was made, I asked the old woman what name would be given her dog, to show them that we held their absurd rites in ridicule, though unable at that time to prevent them. On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief. Widows also have their hair shaven, and wear a kind of cloak made of the caraquatá,

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

Widows also have their hair shaved and wear a kind of cloak made of the caracara skin

stained black and red, which covers the head like a hood, and flows down from the shoulders to the breast. Widows use this cloak all their lives, unless a new marriage frees them from the unpleasant law of perpetual mourning. An Abiponian husband when he loses his wife shaves his hair in like manner, and wears a small woollen cap, which he publicly receives from the hands of an old woman, the priestess of the ceremonies, whilst the other women are engaged in lamenting, and the men in drinking together, and which he throws off when his hair begins to grow.

But let me now discourse upon what entirely consoles the Abipones for the loss of their friends, and renders the very necessity of mourning so pleasant to them. Leaving the care of inhuming the body and lamenting for it to the women, they seek for honey in the woods to serve as materials for the public drinking-party, to which they all flock at sun-set. At any report of the death of an Abipon we always pitied the women, upon whom devolved all the trouble of the exequies, the care of the funeral, and the labour of making the grave, and of mourning. For besides that the corpse was to be carried to the grave, and inhumed by them, all standing in a row, and uttering repeated lamentations, the widowers were to be shaved, the widows veiled,

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

as it is possible to conceive. In every one of the Abipones, you would behold a thunderbolt of war. Each thinks himself a Hector, an Epaminondas, a Hannibal; and such they might be believed by all who beheld their faces covered with blood-red stains to render them more terrific, their arms and breasts full of scars, and their threatening eyes, and who listened to their ferocious and slaughter-breathing words. But could we look into their breasts, we should perceive that they were different within from what they appeared without. We should discover a shell without a kernel, an ass in a lion's skin, an ignis fatuus under thundering words, and vain rage unsupported by strength. Though, no longer masters of themselves, they crawl on the ground in a state of intoxication, at your bidding they will climb to Heaven itself, they will tear away the hinges of the globe, and had all the human race but one neck, like Caligula, they would end it at a blow. Were they as courageous in battle, as vaunting in their cups, they would long since have extinguished the race of Spaniards in Paraguay. But as some one has observed, drunken bullies are better trumpeters than soldiers. They are all empty sound. Amidst their cups and their songs they are bold as lions, but in battle more cowardly than hares.

1:Dobrizhoffer M-S (ca. 1760) 1822

[302] They STAIN THEIR FACES WITH VARIOUS COLORS, TO EXCITE TER-
[237] ror, and for the same purpose some wear a
714 crown of parrots' feathers, others a red cap
726 sparkling with beads of glass, or snails' shells, and others again place an enormous vulture's wing on their heads. I knew an Abipon who wore the skin of a stag's head, branching with horns, by way of a helmet, whenever he was going to fight, and another who tied the beak of a tunca to his nose before he entered into an engagement. I always observed that those persons who were most solicitous about rendering their persons terrible to others, had the least courage themselves. The most intrepid, neglecting these precautions, await the weapons of the enemy quite undefended, though they always paint their faces. All sit half naked on the bare
492 back of the best horse they possess, and, in place
726 of a bridle, use a thong fastened to the animal's jaws. They throw away all heavy things, and whatever may retard the speed of the horse, that they may be able to make or avoid an attack with more celerity.

726 The most favourable time for an assault, in their apprehension, is either the beginning or end of the day, when there is just light sufficient to enable them to distinguish all objects. For at dawn or twilight they find more men at home to slay, and those oppressed with sleep: whereas in the day they are generally absent on busi-

1:Dobrizhoffer M-S (ca. 1760) 1822
314 Abipon 314

CHAPTER XXXVIII.

BY WHAT MEANS THE ABIPONES RENDER THEMSELVES FORMIDABLE, AND WHEN THEY ARE JUSTLY TO BE DREADED.

NATURALLY fearful, they render themselves formidable by art. They make up for the want of native bravery by the noise of their trumpets, the craftiness of their ambuscades, by their astonishing swiftness, their painted faces, and many-coloured plumes. They adorn their heads with feathers of various birds, either erected like a crest, or bearing the appearance of a crown. They paint their faces sometimes white or red, but more commonly black. Soot, scraped from pans and kettles, is generally used for this purpose. In travelling, when soot is not to be got, they make a fire, and use its smoke and ashes to paint themselves with. The fruit of the tree Urucuy furnishes them with materials for a red paint: but on sudden occasions they prick their tongues with a thorn, and daub their faces with the blood that flows plenteously from the wound. They do not all paint in the same pattern. Some darken the forehead only, some one cheek, and some both. Some streak the whole face with

1:Dobrizhoffer M-S (ca. 1780) 1822
514 Abipon 514

spiral lines; others only make two circles round the eyes; and others again blacken the whole of the face. This custom is common to many other nations of Paraguay, especially the equestrian ones.

The Abipones render themselves formidable to the eyes, as well as to the ears of their enemies; for they prelude every battle with trumpets, flutes, horns, and clarions, differing in sound, materials, and form. The horn instruments bellow, the wooden ones clatter, and those of bone, which are made of the leg of some large bird or quadruped, emit a very shrill whistle, while those of reeds have a ridiculous creaking sound. Others again, consisting of the tail of the armadillo, to which a reed is prefixed, fill the whole air, to a great distance, with a horrible roaring. I want words to describe the construction and use of all the different trumpets. This is very certain, that the Abipones have more trumpeters than soldiers in their armies. These terrible-sounding instruments they accompany with a savage howl, made by striking their lips with their hands. When rushing to battle they cry aloud, *Laharàlk! Laharàlk!* Let us go, let us go; as the Guaranies say, *Yahà! Yahà!* and the Mocobies, *Zahalák! Zahalák!* Whilst the Abipones are in battle, they carry their eyes to every side of the

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814

273 in fight, than when they are drunk. Famiano
726 Strada, in his history of the Belgic war, writes thus of Schenck, a celebrated general of the Belgians: "He never handled arms better than when he had drank profusely, and was intoxicated with wine." I have often found the same to be the case with the Abipones as with Schenck. In the colony of St. Ferdinand we learnt that a hostile troop of Mocobios and Tobas were advancing toward us by hasty marches, and were only two days' journey distant. The Abipones, astonished, not alarmed at this news, though very few, awaited the assault of numbers amidst drinking and songs of triumph. They spent two days with their
303 horses shut up in stalls within the town, that they might be always in readiness, with their faces painted to excite terror, holding a cup in one hand, and a quiver in the other. Quinquagesima Sunday came. At three o'clock in the afternoon the troop of savage horse appeared in sight. The Abipones, though after such long drinking hardly in possession of their senses, or able to stand upon their legs, snatched up their spears, leaped upon their horses, which were made ready by the women, and, scattered in a disorderly manner up and down the plain, rushed full speed upon their enemies, amid the discordant bray of trumpets, with such good

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

horse, while he dismounts, the rest of the matrons continuing to strike their lips, and applaud; when the candidate listens to a short address from the old woman seated on a hide, with as much veneration as if it was an oracle from a Delphic tripod. Then mounting fresh horses, he rides out in the same manner as before, first to the South, then to the East, and then to the West, and after each journey alights at the same tent, where that Pythian, like a female Apollo, pours forth her eloquence. The four excursions being performed, and the horses dismissed, they all betake themselves to that sacred tent, to witness the usual ceremony of the inauguration. This ceremony consists of three things: first the hair of the candidate is shaven by an old woman, so that from the forehead to the back part of the head she leaves a baldness or streak, three inches wide, which they call *Nalemña*. The business of the hair being finished, the old woman pronounces a panegyric, setting forth the noble actions of the candidate, his warlike disposition, knowledge of arms and horses, intrepidity in difficulties, the enemies that he has slaughtered, the spoils that he has taken, the military fame of his ancestors, and so on; in order that he may appear, on many accounts, worthy to be declared